

# Grief for Some . . .



In Vietnam



In a Black Ghetto



In the Middle East

## . . . A Blessing for Others

★  
The Pope's Trip  
to Istanbul—  
An Illustrated  
Report, Page 19

### The Catholic **COURIER**

THE NEWSPAPER OF THE ROCHESTER DIOCESE

Journal

78th Year

ROCHESTER, N.Y., FRIDAY, AUGUST 4, 1967

Price 15 cents

# Reconciliation, a Task More Difficult than War

"Religion is an individual affair", it is commonly said. But the president of the United States has just made it a "national affair" declaring this Sunday a Day of Reconciliation in which all are asked to pray to God for peace.

This is the second time in our national life when there has been such an appeal. The first was made when brother was fighting brother in Civil War I. In the most poignant words ever written by a presidential pen, Lincoln wrote:

"It is a duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that these nations only are blessed."

"And inasmuch as we know that by His Divine Law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people. We have been recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious

*Peace with the people of North Vietnam must be a goal for Americans as much as peace within our nation's turbulent cities. Such was the plea and the prayer of Bishop Sheen in a sermon at Sacred Heart Cathedral Sunday, July 30, National Day of Prayer for Peace and Reconciliation. Here is the full text of the Bishop's sermon which was widely reported in the nation's newspapers and on radio and television.*

hand that has preserved us in peace, and multiplied, enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior virtue and wisdom of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving Grace, too proud to pray to the God that made us . . . it be hooves us, then, to humble ourselves, before the Offended Power, to confess our national sins, and to pray for clemency and forgiveness."

**WHAT IS** the difference between the proclamation of President Lincoln in Civil War I—in contrast to the proclamation of President Johnson in Civil War II.

The difference is that of a burn and a cancer. A burn is external; it works from the outside in. A cancer is internal; it works from the inside out. Unseen, its "corruption mineth all within." With cancer, a blotch or a sore appears on the skin and generally is the last link in the long chain of cell infection.

What has happened in our nation in recent days is the fatal tell-tale scar of a disease which has festered and corrupted till it finally broke out in the open for all to see—the disease or cancer of national decadence.

To remedy it, the President asks us to pray for reconciliation. May we ask two questions: With whom and to whom.

With whom are we to be reconciled? To our fellow citizens as brothers? But how can they be brothers unless we have a common Father. Are we not all otherwise illegitimate children? Are we not like spokes in a wheel without a hub, falling apart at the first pressure laid upon us?

To whom are we to be reconciled? To God—but is not

God dead? If so, then is not each man a god, his own creator, his own saviour, his own redeemer? And in this pantheism of millions of gods, shall there not be a mythological war in the burning of sanctuaries of others to see which gods will survive?

Is there not something amiss in our government when the President asks us to pray and the Supreme Court tells us where we may not pray—namely in our schools.

Furthermore, is this reconciliation to be limited only to our citizens? Could we not also be reconciled with our brothers in Vietnam? May we plead only for a reconciliation between blacks and whites, and not be

tween blacks and whites and yellows? To paraphrase the Gospel, "if you are offering your prayers of reconciliation at the altar of America, and then remember that your Northern Vietnam brother has something against you, leave your prayers of reconciliation, go and be reconciled to your Northern Vietnam brother, then come back and offer your prayers."

Completely disassociating myself from all those who would carry placards instead of a Cross, who would pretend fear of a China doll, in order that a great Bear might make wars against us, disassociating myself further from all those who forget that true peace demands a higher price of self-renunciation

than many a war, may I speak only as a Christian and humbly ask the President to announce: "In the Name of God who bade us love our neighbor with our whole heart and soul and mind, for the sake of reconciliation, I shall withdraw all our forces immediately from Southern Vietnam, so that, in the words of Lincoln, we may unite in most humbly offering our prayers and supplications to the Great Lord and Ruler of Nations and beseech Him to pardon our national and other sins."

To do this in the name of Christian reconciliation requires greater sacrifice than to make a war. We have heard about shots around the world, now the hour has come when such a proclamation would have a greater echo.

Witnessing a Passion Play, a viewer could not bring himself to look at the horrors of the Crucifixion scene. He turned his head away, closed his eyes, but he related to a friend: "When the Cross fell into its pit, I heard the thud." This is the thud that must be heard around the world. The words which immediately followed that thud were: "Father forgive them, they know not what they do."

But, the Church too needs to practice reconciliation. Have we not forgotten that we are to be God's agents of reconciliation in a sinful world; that we are to be redeemers with a small "r" as Christ is a Redeemer with a capital "R". Have we not come to identifying our religion to huddling together under the impact of new liturgical protocol forgetting that at the time that the Lord celebrated the Eucharist

(Continued on Page 2)

## Bishop Stresses Spiritual Aspects of Peace Work

The nuances of emphasis are important in reading Bishop Sheen's sermon at Sacred Heart Cathedral Sunday, the National Day of Prayer and Reconciliation.

He stressed the spiritual aspects of reconciliation rather than political or military aspects.

He posed his proposal to President Johnson for the withdrawal of U.S. forces in Vietnam as a question, not as a demand.

His most emphatic request was for a build-up of spiritual strength through three specific means—

1. Priests, brothers and nuns of the Diocese are asked to make a Holy Hour of prayer daily for a month.

2. Lay people are asked to make an act of sacrifice daily in such a way that they can then personally aid or contribute to the relief of the needy, and

3. The "Home Mass" program, announced by the Bishop two weeks ago, is to be extended to include nocturnal adoration of the Blessed Sacrament in homes, under auspices of the diocesan Nocturnal Adoration Society.



## In Our Diocese

Six-year-old Mary Sheahan was one of hundreds who greeted Bishop Sheen after Mass at St. Charles Borromeo Church, Greece, Sunday afternoon. She is the daughter of Mr. and Mrs. Daniel Sheahan.

## We Prosper through The Pledged Word

My Dear People:

When a new bishop comes into a diocese he falls into blessings, good will, and in my own case, the pledges of the people.

My occasion for speaking of this heritage was the appearance in the Courier Journal on July 21, 1967, of the report of the Joint College Fund payments. Most of the pledges are being fulfilled. For those who are doing so, what struck me in the report was the continuing remembrance of pledges on the part of the people of the diocese. You have proven your open-handed charity, your deep sense that material blessings are held in trusteeship from God; while industry has manifested its ecumenical spirit.

Society, the Church and friendship prosper by and through the pledged word. Once the colleges and Beckett Hall received a promise from the people of the Diocese of Rochester, they began building in order to supply their immediate needs. It was hoped that there would be two parallel roads between construction of brick to brick, and adding of pledge to pledge.

Your pledge has made many friends; your fulfillment will keep them.

Please pray for me as I do for you daily many times.

With every blessing, I am

Your Co-Worker in Christ,  
FULTON J. SHEEN  
Bishop of Rochester

IF YOU MOVE . . .  
let us know about it so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish. Courier Journal, 35 Scio St., Rochester, N.Y. 14604. Phone-716-454-7050.

## Don't Miss What's On the Inside . . .

The Church in the Inner City Page 5

Breaking the catechetical bubble — Page 20

Crossword . . . . .	19
Editorial . . . . .	4
Entertainment . . . . .	15
Feature . . . . .	19
Galilee . . . . .	10
Local News . . . . .	5
Sports . . . . .	17
WANT Ads . . . . .	19
Women . . . . .	14